# THEOLOGY

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## Ordination Candidates and the War

THE position of Ordinands at the outbreak of war in September, 1939, was radically different from that existing in August, 1914. The adoption by the Government of compulsory military service meant that each man's status was decided for him by law and in the ordinary course of events the inner conflict between the immediate short-term claim of war service and the long-term claim of vocation to the priesthood was avoided. All candidates for Holy Orders who at the time of the outbreak of war had been accepted as such by a Diocesan Bishop, or whose names were on the books of a recognized Theological College, were placed on the "reserved" list. This policy resulted in conserving for a period a certain number of men available to fill the gaps in the ranks of the ministry caused by death and infirmity as well as those additional gaps caused by priests being accepted as Chaplains to the Forces. Not all of those so reserved, however, remained in that category. Some proved in the course of time not to show adequate signs of vocation and were removed from the list. Others, again, felt a conscientious difficulty in carrying on their training when so many of their contemporaries were engaged on active service, and volunteered for the Forces. Cases could be quoted, too, where individual diocesan authorities urged their own candidates to volunteer on the ground that men who had not served with the Forces would prove less popular and acceptable with post-war congregations than those who had so served; and there can be little doubt that this suggestion is an accurate reflection of a good deal of ordinary public opinion.

The war is now approaching the end of its fourth year and he would be a bold man who would venture to prophesy when we shall see the end of it. The Church of England, who gave freely of her best men in 1914-18, never succeeded between 1919 and 1939 in filling the gaps in the ranks of her ministry caused by the first World War; and, still more serious, was not equal to supplying the clamant needs of the overseas mission field. To-day she finds herself face to face with an increasingly grave problem regarding her pastoral functions. In 1944 the last of the "reserved" Ordinands should be ready for the diaconate, and from then on until the end of the war (and for some time after that) the number of candidates available for ordination in any given year will be almost infinitesimally small. Side by side with this the growth of large armies and the needs of the Navy and Air Force have produced an increased demand for the services of chaplains; information from a trustworthy source suggests that in the Army alone there is room for a further 300 Anglican chaplains. In the meantime most Diocesan Bishops feel that they have given all the men they can afford; in many

parishes already the Church's work is being carried on by skeleton staffs, and in many areas there has been a large-scale temporary amalgamation of parishes. Old age and death are taking their usual toll of the clergy, and practically no reinforcements are now available. It is not too much to suggest that, unless adequate steps are taken, the Church's ministrations will, within a measurable period of time, cease for all practical purposes over considerable areas of the country.

It is important, too, to remember that this situation will not be automatically cleared up at the end of the war. The shortage by that time will be still more acute, and there will be a grave temptation to Bishops, having regard to the urgent and immediate needs of the situation, to ordain the men who are available on the basis of a very much shortened training. That there will be a popular clamour for this to be done is more than likely. It is most undesirable that this clamour should be acceded to and well-informed persons should do all in their power to strengthen the hands of the Hierarchy in what will be a very difficult position for them. The state of Christian opinion in England at the present time furnishes abundant evidence that the quality of Ordinands is at least as important as their quantity; and, while certain obvious mitigations may rightly be made in the course of training of post-war candidates, any drastic shortening of it would be most deplorable. Moreover, it cannot be assumed as a matter of course that all Ordinands who have gone on active service and survived the war will necessarily be ready or willing to continue their training on their return. While some, as in 1914-18, will find their experience of the war to have deepened their sense of the world's need of the Church and her ministrations and the hopelessness of man without God, it is not impossible that others may find their sense of vocation shot to pieces by the strains and stresses they have gone through. The writer has found little if any evidence of this in the serving Ordinands with whom he is in touch, but none the less it is a possibility to be reckoned with.

How has this unfortunate situation come about? Medical students are at present wholly reserved during their period of training and are called up for service on the medical side six months (usually) after they have qualified; and it has been suggested that some analogous regulation might have been asked for at the outset in the case of Ordinands. Whether the Government would have granted them such a status is, of course, open to doubt; it would involve granting more favourable terms in this matter to the Church of England than are available (so far as the writer's knowledge goes) to the Church in any other modern state. But it would have been to the credit of the Church had her leaders openly defined their attitude and showed that they held (what the general public might have some difficulty in assenting to) that her work and ministry is as important, at least, as that of the medical profession. Had this status been granted to Ordinands many of the difficulties which have since arisen might have been avoided or considerably mitigated. Not least, the continuous inflow of young men into the ranks of the priesthood would have taken a great weight of anxiety from the minds of the authorities of the Church; parishes could have been more adequately staffed and at the same time (on the

medical analogy) it would have been easier to set free fresh supplies of young priests, who had sufficient parochial experience, for service as Chaplains to the Forces. A statement was recently circulated to the Press to the effect that there are at present about one thousand Anglican Ordinands serving with the Forces; in these days of mass armies it can hardly be contended that the reserving of one thousand men would constitute a very serious menace to the national war potential, while their services could have been of a value beyond comparison to a hard-pressed Church. It may be suggested that such widespread reservation might well attract the wrong type of man to the Church's service, and there is no doubt that this is a danger which would have to be guarded against if such a scheme were ever adopted. But it would be no greater than that which exists for other men in reserved occupations; and experience of dealing with Ordinands already reserved seems to show that the danger is more apparent than real. The pressure of public opinion on such men to renounce their status and volunteer varies in strength at different times and places; but the challenge involved in that pressure is always there and cannot easily be avoided. It can be said with confidence that men who, in the face of this, have held to their reserved status have by no means taken the line of least resistance and followed the easy path.

A suggestion has been mooted in some quarters that some, at least, of the Ordinands now serving with the Forces should be released in order to continue their training for the ministry; and if the numbers quoted in the previous paragraph are correct the loss involved to the man-power of the nation would be negligible in comparison with the relief given to the Church. On the other hand, the practical problems involved in such a course seem to rule it out of court entirely even if (which is most unlikely) the Government authorities were ready to consider it. The men concerned would be placed in a very hard moral position if such special demobilization were made, as it would presumably have to be, voluntary; their action would be widely misunderstood both at home and in the services, and viewing the situation as it exists in the early summer of 1943 it would seem intolerably hard for those who have borne the burden of the years of defeat and disappointment to be withdrawn just when happier events seem to be appearing over the horizon.

But the situation is increasingly urgent, and demands thought. Even if no immediate steps can be taken to remedy the present difficulties, consideration should be given now to a future policy which will learn from the present troubles and take steps to avoid repetitions of them. It seems to the present writer that much of the trouble has arisen (as in so many controversies in which the status and functions of the ministry are involved) because of the apparent contemporary inability of the Church of England to make up her mind and state openly just what she does understand by the Church's ministry. The confusions which have arisen in the discussions about the South India Scheme of Union form a contemporary parallel (as pointed out in a recent issue of THEOLOGY). If the clergy are to be regarded (as in much common thought they are regarded) as no more than kind-hearted and good-

natured persons with a gift for oratory, whose duty it is to supply spiritual encouragement and comfort to such as desire it, there is no more to be said and the matter is closed. But this is not the classical view of the ministry to which the English Church is committed by her formularies; and what seems to be required in the first place, if this question is to be approached satisfactorily, is a frank and open recognition of the priesthood as a skilled profession, precisely similar in status to, *e.g.*, the legal or medical profession. This claim would, presumably, be admitted in theory by most thoughtful Churchmen; but pitiably little seems to have been done to implement this theory in practice or to commend it to the general public. Certainly there would be an outcry if recruitment to the medical profession were allowed in the stress of war to reach the stage which has already been arrived at in the matter of training for the priesthood. Recent tendencies in general discussion on these matters (to judge by correspondence in the Press and similar "straws in the wind") have been markedly in the direction of emphasizing popularity rather than skill as the most desirable quality in the individual priest; this is a matter for considerable concern—as though a good "bedside manner" were more important than professional skill in an aspiring physician. And it is disquieting to read in the Press that "The Bishop of Barchester has ordained Mr X. Y. to the diaconate," only to discover subsequently that Mr X. Y. has had no professional or technical training for his task but that he is to attend a course of lectures for three months after his ordination. Or, again, the Chapter of a Religious Order are informed that the Bishop of Rumtifoo proposes to ordain to the diaconate Dr M. N. (who has for some years been engaged in the Free Church ministry) and thinks that if he were received for a month as a guest in their house this would constitute a suitable course of training for him. It is difficult to take very seriously the claim of the ministry to professional status while these haphazard methods of recruitment continue unchecked. The virtual breakdown of the parochial system, too, in many urban areas has not made the problem any easier; it has made many town clergy virtually dependent on raising a congregation, no matter where from, and has thereby made them in a measure mutual competitors rather than Pastors charged with the spiritual oversight of the Church in a given area. The results of this are not always satisfactory, either on the calibre of the clergy or on the laypeople involved; and faced with the trials and stresses of war-time this becomes more manifest.

It is, however, becoming increasingly recognized in informed circles, if one may judge from such documents as the Interim Report of the Archbishops' Commission on Training for the Ministry, that amateur methods are not sufficient for the task before the Church. And the appearance of such bodies as the Company of Mission Priests is an encouraging sign of better things to come. If the hope which one may legitimately garner from such phenomena is to be realized in actual practice, the time is overdue for a widespread educational campaign by which the public (and as we have hinted in the previous paragraph the public in this sense seems to include some highly placed members of the Church) may be encouraged to desire not good-natured

amateurism but highly-trained professional skill as the first necessity for candidates for the priesthood; and to see not innocuous quietness but a disciplined use of drive and initiative as the characteristic mark of this life and work. If this can be done, it will do much to exorcise for good and all the "inferiority complex" about their position which appears to be one of the chief weaknesses of a not inconsiderable number of priests to-day and one of the chief causes of disagreement and misunderstanding in many parishes. And the Church can go forward to the great task before her with new hope for the future.

ANDREW BLAIR, C.R.

HOSTEL OF THE RESURRECTION,
LEEDS.

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## Francis Underhill, Bishop of Bath and Wells

> How can truth be truth
> Except I taste it close and sweet and sharp
> As an apple to the tooth ?[1]

BENEATH an affable Oxford exterior, which suggested untroubled calm, Francis Underhill lived a life of fascinating complexities, elasticities, and even contradictions, which enabled him to exercise an extraordinary insight both into situations and into individual souls, to write a few short books of marked acumen, and finally to be worn out at what seemed the height of his success.

Of the conflicts which underlay this success, one can trace something to his home. He was descended from a line of country surgeons in the Midlands: his father, an excellent and amusing country doctor of the old style, had married a woman of striking charm and dignity. Ellen Julia Faithorne was born nearly a hundred years ago on the shores of Lake Huron. From that life of ample spaces, she had come to England, tall, beautiful, and impressive. Her standards were extremely high, her approaches captivating, her heart spacious and tender, her religion the warmest sacramental religion of the Church of England. And last of all, she was herself. It was an event to be with Mrs Underhill; it was an education to be born her son. Of several children, Francis was her favourite; from her he drew that combination of desires and tastes which led him to service, to success—and finally to exhaustion.

From Shrewsbury he went to Oxford. Religion had already marked him for her own; and he lived in the romance and ardour of the Catholic revival. He was one of the countless young men of the time who when they read *John Inglesant* felt that his fair heritage had fallen to them. The dim suggestion of a background of contemplation, the pathos and dignity which Van Dyck has drawn out of the Court and age of Charles I, the rich yet hazy atmosphere through which his gentlemen passed flashing with silks and blades, the insistent returns of the ceremonies and traditions of a Church, not quite Anglican and

[1] Laurence Binyon, *The Idols*.

not quite anything else—created for the England of Gladstone by a Birmingham business man, in a masterpiece of unfading allurement—appeared to offer everything to Anglo-Catholics at the end of the naughty nineties; it was for Francis Underhill to work it out in his own way among the monotonous dwellings of the poor and the deluge of industrialization; beyond and above these, however, something of aristocracy survived from the last war into an age which it could neither confront nor guide, because it could not understand, and in this aristocracy he displayed social gifts and social tastes which from the beginning made him welcome among brilliant people—not least at Inveraray and Sandringham.

Sensitive but determined, he had lived his priestly life: a curate first in the monotonies of Swindon (yet finding a help when he lifted up his eyes to the Wiltshire downs); a curate then for long years in that parish of St Thomas at Oxford which is so advanced, so obscure and the nursery of such admirable men. When from this he went at the age of thirty-six to more slums at St Alban's, Birmingham, he felt that he was already a leader of men; he was certainly a reader of them.

His long years among the mean streets rooted in him the conviction that the injustices of English social life were intolerable. He had always venerated Oxford, but those who return to it from slums have a view of it denied to those who know it merely from its colleges. It was thought that what Father Underhill had learnt from *John Inglesant* was to be more a Cromwellian than a courtier. Never did he forget the insistent and terrible things that he then learned of the meaning of demo-plutocracy; yet his political inclinations remained liberal, a Liberal with Labour sympathies. But more insistent than his demands for social justice were those Anglo-Catholic polemics which made him a leading protagonist in the "Federation of Catholic Priests."

In 1921 it was felt that so cultured and unusual a priest was buried in Birmingham, in what Binyon called "unshapen spilth and blaze," and he was brought back within reach of Oxford to the Church of St Mary and St John. But Lord Nuffield was beginning his phenomenal success, and Francis Underhill was still constrained to dwell with Mesech.

When, however, in 1927 he was made Warden of Liddon House he was able to display with swift and high success the reach and fineness of his abilities. Not only did he become a personality in Mayfair, not only did he inspire the elect worshippers of the Grosvenor Chapel, not only did he reach out to a large number of interesting young men, such as Mr T. S. Eliot at the time of his conversion, not only did he find himself in a central position among the Anglo-Catholic leaders, but he began to write that series of short books and monographs by which he speaks still in penetrating accents for those that have ears to hear.

He is also the author of a more solid book, *St Peter*. It shows his power to put in a clear, readable and telling way the result of much scholarly work on the Bible. Underhill traced out from the most recent and reputable scholars all that was to be extracted from the Gospels, the Acts and the Epistles about St Peter. He did not stop there. He faced the conclusions of the archæologists and insisted that St Peter was not

only the Prince of the Apostles but the Bishop of Rome. The conclusion of this book sums up much of what Underhill made of the conflict of religious claims in his own life. "Peter," he wrote, "is the symbol and focus of that unity of Christ's Church which is slowly coming back. He belongs not only to Rome but to the whole Church. The Church is now divided, a unity broken for centuries: and for the greater part of the time there has been little desire for restoration of the union. *Those days have passed.*

"We look for a day, still perhaps far off (but it may be nearer than we think), when all the servants of St Peter's Master will be in full communion with him and with one another. And Peter, the representative and leader of the rest in old days, will be the centre of unity still. To him and to us alike comes the commandment of Christ to 'love one another that all may be one in Him.' "

Such was the way he wrote as he approached sixty in the deanery of Rochester. But behind those words was a drama played out through many years. When an undergraduate, he had confided to an intimate that he would have "gone over to Rome" but for his father and mother. And Rome remained to him the norm and backbone of Christendom: it was not unnatural, then, in the days when he was in the vanguard of Anglo-Catholicism that he should be arraigned as a Romanizer, or that he should have argued for the rosary and Benediction. But just because he had so strong a sense of the normality of Universal Catholicism he was able, far sooner than many others, to see that neither ceremonial, nor vestments, nor the rosary, nor, in fact, many of the obvious appurtenances of Irish piety were the heart of Romanism, but rather faith, charity and holiness, all developed along those liturgical lines of the august Benedictine tradition which had civilized England and survived in the Prayer Book. If Rome was really a norm, then nothing should be so dear as the deep sincerities and mysteries of the spiritual life.

*To love one another that we may all be one in Him.* The object of all the little books that Underhill wrote was an effective life of grace; it was to use his insight and his shrewdness to lead people into the Christian religion in its central strength. *Christian Life in the Modern World*, *Prayer in Modern Life*, *Aids to the Life of Prayer*, *Can we enjoy Religion?* Such were the themes to which he addressed himself again and again. He was in the things of prayer naturally much influenced by his cousin, Evelyn Underhill, who was a celebrity full fifteen years before he published a book. She too was discerning; and he, of course, knew all she had to tell about the Oberland of the soul. But he did not keep his gaze fixed as she did on the shining peaks; he wrote much more of and for the souls of England's men and women as he knew them: "The core of our religion is the practick part," wrote Bunyan; "The glory of our Christianity is that it is so practical," echoed Underhill. "The Gospel is not philosophy or theology, though both have had and always must have much to do with it: it is a way of living and acting every day and every hour of the day."

Typical of his teaching on prayer is, for instance, his example of the third-class carriage in the train. Do you, he asks, when you enter it

make the others there feel pleasanter; or do you scowl at or ignore them; or do you make yourself as helpful as you can, not sitting down without courtesies and a commending of them to heaven? Your answer to these questions will tell you a very great deal of where your soul is in relation to God.

A man thinking along these lines obviously could not remain absorbed all through his middle age in that campaign for paraphernalia to which he gave some of the ardours of youth. He not only loved Switzerland, he was much in the Levant, and several times in Jerusalem; he was not enamoured of those Erastian organizations over which those who do not know them rhapsodize as "the Eastern Church." And *John Inglesant* was not his only book: he loved the characters of Dickens, George Eliot, Jane Austen; and though fixed in his devotion to Sacraments and to Catholic names and ways, he gradually so linked the norm of Rome with universality that his own aim was a more interior, more practical, and more co-operative activity which immensely increased his value in the eyes of the two shrewd Scots who preceded Dr Temple at Lambeth. But while he was at Liddon House he arrived at an *entente* with Archbishop Davidson, and in 1929 published a pamphlet called *The New Spirit in Anglo-Catholicism*. It was a book to answer the elderly lady who asked, "What does the word *Anglican* mean? Does it mean Roman Catholic?"

He examined all the accusations hurled: that Anglo-Catholics were aggressive, obscurantist, self-sufficient, exclusive, disloyal, Romanizers, teaching a system rather than the Gospel. He answered these one by one, and then turned to his lifelong enthusiasm: that though national, his was a legitimately Catholic form; that it welcomed new learning while cherishing the Eucharist; that it was not content except to look beyond the Church of England; and, finally, that it was restoring to worship the essential of obligation. But what was his conclusion? A proclamation of peace. "I am sure that the time has come for the Anglo-Catholics and the Church of England to make mutual acts of faith in one another."

So helpful a conclusion from so gifted a leader was gratefully received by authority. The die-hards, however, among his old friends did not understand; they were pained when he became first Dean of Rochester in 1933 and Bishop of Bath and Wells in 1937. They never dreamed that of the lost leader they deplored the adherents of the Holy See could say: *This was the noblest Roman of them all.*

On becoming Bishop, he gave his attention to a new aspect of the problems he had been studying for thirty or forty years; he published as a book his first diocesan charge, *The Revival of Worship*. Searchingly, tellingly, he summed up the causes why people in all denominations go less and less to church: unbelief, ignorance, prejudice, alleged dullness in the service, the distractions of pleasure and business, disunion among Christians and the wireless, and finally scandal at insincere Christians or the pressure of bad home influence. He looked carefully into these interlacing difficulties and then suggested his remedies. Instruction, arrangement of services, the attraction of a corporate movement, the need for visiting, for good example, for such music and

such ceremonial as the people understand, for giving the laity opportunities, and, finally, for insistence on the duty and obligation of worship. Here Bishop Underhill was at his normal best: bringing sincerity, sympathy and understanding to bear, even though he had to deal, as war-time always has to deal, with deader and deader souls.

For he was never blind to the general apathy and indifference of the people. When on tenter-hooks of anxiety as to whether there was to be peace or war he opened a provincial newspaper to read the headlines: *Beaten Woman Cries: Love was our Curse*, and he knew just what that meant.

He had enjoyed being a dean; he had exercised an influence in Rochester and left his monument there in a vastly improved hospital. And everywhere hearts had gone out to him. But still more he enjoyed being a bishop; it was from so many points of view the fulfilment of his dreams. He did his work well; he relished the charms of the diocese; he lived on good terms with his cathedral in the little city of Wells; he had much to do with the students in the theological college. But from the unseen depths of his character came the disruptive doubts: the stately palace, the spacious garden, the moated walls, the medieval drawbridge and the towered gateway—these came with rising taxes and the absence of the young laymen with whom he did his best work, and also with the smell of boiled cabbage; for with the war a modern girls' school marched over the drawbridge to invade. The amity with all types of Anglicans, Free Churchmen, as well as with Downside Abbey: was it really reviving religion as his old militant Anglo-Catholicism had preached the Gospel to the poor? How could the Church of England really settle the problems of Europe unless in co-operation with that Rome on which centred the strongest religious internationalism of Europe? And this delightful life among the rectories of Somerset: what did that do to dispel the menace of a noisier, faster, more ubiquitous machinery, an industrialism more than ever devastating to the soul? And were not paganism and evil spreading as the war dragged on with its uncertain hopes and uncertain aims? These questions, never on his lips but urgent in the hearts of all who cherished what he cherished, troubled him in the depths. Spells of inner suffering and depression showed that the doubt and conflict were acute. Like other mystics, he passed through the Dark Night.

But he had done his work among the souls of men and women. And in his books he speaks still, from day to day, the things which belong to our peace.

Among those unpretentious but admirable volumes one stands unique. It is called *The Young Englishman*. It was a book written by a religious observer, but an observer with a penetrating eye for the realities of life. It etched in strong clear lines the youth of what Disraeli called "the two nations," meaning the poor and the not-poor of Britain. How hard it was to train a boy out of a slum, because his parents had no time and no standards; and how little a school can do against a home! "Teachers and clergymen may do their best and their worst: it is home that counts." At the same time, he puts great emphasis on what happens to a boarder in a "prep." He speaks frankly of

public schools and their dangers. He faces the influence on a boy of a teacher unavowedly hostile to religion; he knows all about the amount of unsavoury stuff in the mind of the average boy; he quotes with an open mind opinions as to what should be done about Confirmation and Communion.

But, he says, don't let us concentrate on public schools: the factory and the countryside, these occupy the great majority of boys and young men, and here, he insists, we should cultivate the best that is in every mind, for there is sometimes finer material among the poor than among the rich. He then examines the growth of the new lower middle class: mechanics, clerks, shop-boys; he tells us that they are brought up without either culture or religion, and shows what that means for the future. Turning to Oxford and Cambridge, he asks if there is enough discipline there, and he points out that the personalities have no intercourse with the dim.

So much for the way the young Englishman grows up. What about his heart? Underhill produces cogent arguments about maintaining standards. He points out the useful plan of walking out in the classes who do it, and, finally, in marriage he speaks of the value of reticence and intuitive understanding. And then he comes to the question of how to make the best of the few young Englishmen who are religious and the great majority who are not. His conclusion is that these must be given an intelligent scheme of life and redemption, and, to begin, elementary standards of conduct and worship.

But the value of the book is the subtlety which at every line grows out of its sincerity. It is the record of a man who has thrown his search-light on both the noble and the foul things of England, and up among the clouds above them to see what danger is coming from the machines of the prince of the air. It is a fascinating record of secrets which are of moment to all.

But whatever book we take up from Bishop Underhill there is the same reality—intimate, real, discerning.

"Personal holiness and sincerity, sound and consistent teaching, respect and love for his hearers, knowledge of human nature and experience of the world, courage, intellectual and moral honesty, these, based upon an intimate knowledge of the Gospel, and self-forgetfulness in the message." So did he sum up what is required of the priest and preacher, and in doing so he painted his own portrait.

The combination is sufficiently rare to account for his success and to explain why it is a privilege to have his books.

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## Archetypes in Christian Tradition

THE purpose of this paper is to illustrate and examine somewhat further the nature of those archetypes or primordial images, communicated through the Christian tradition, the importance of which has been urged by Dr Mannheim in his *Diagnosis of Our Time*.

The terms "primordial image," "archetype," used by Dr C. G. Jung in describing his explorations of unconscious mind, were defined by him through reference to racial experience. "Psychic residua," he calls the archetypes, "of numberless experiences of the same type" undergone by our ancestors, inherited, he conjectures, in the brain structure. Before pronouncing on the adequacy of this account it seems necessary to consider some instance of an archetype, and of the "commanding" or "basic" experience, giving meaning to life, which Mannheim describes as associated with the archetype.

"Hero," "saint," "sage" Mannheim mentions as examples of the primordial image. If we consider the experience communicated to a responsive mind through the New Testament writings, we find presented a figure combining the deep essentials of saint, hero, sage, and these in an individual relation to oneself. As the communicated experience takes on full reality, the figure becomes a Presence—wise teacher, pure and infinitely discerning judge, heroic exemplar, in all day-to-day difficulties and stresses of decision. Contact with this Presence is in itself an experience of salvation and of meaning in life and its vicissitudes. Is this dynamic image and the response to it in any sense a result of ancestral experience?

For the present writer there is deep interest in tracing the analogies between the figure portrayed in the Gospel story and those dim figures enshrined in ancient myth and ritual, which reappear in poetry and drama both ancient and modern, notably in the tragedies of Shakespeare and of the Greek dramatists. From the story of the death and resurrection of Jesus run back lines of connexion with myths that in ancient experience gathered about the daily death of the sun, the yearly death of vegetation, and with the deaths, glorified in poetry, of legendary kings and heroes.[1] It may well be, as Jung believes, that deep emotional experiences of many remote ancestors have helped to determine the response we make to-day to a story of such far-reaching relationship. For those, however, who believe, with Buber, that the essential fact about man as a spiritual being is his continual confrontation by a divine *Thou*, it would be this spiritual relation above all that is operative, now more clearly through the dynamic image of Jesus Christ, as once more dimly through the images of ancient king and hero. That "despiritualization" of modern life which Mannheim deplores could be regarded as a loss of awareness of the eternal *Thou* through failure to use those images of the divine that can awaken in the individual inherited forces of emotional response.

Yet there is peril as well as value in the use of the ancient images, with their deep emotional quality and power upon human energies. The image of the hero as warrior, of God as thunder-wielding Dictator, which dominated ancient tradition, have made a terrible reappearance within the Nazi movement. This is what Buber terms "the demonic *Thou* . . . that responds to *Thou* with *It*." Always through the history of religion, Prof. Whitehead has pointed out, interwoven with the

[1] Any reader interested may find an attempt to trace some of these relations in the book *Archetypal Patterns in Poetry* by Maud Bodkin (Oxford University Press, 1934).

ideal of God as an influence of love and rational persuasion, there has survived the image of "a Divine Despot and a slavish universe, each with morals of its kind."

In our present struggle against barbarism it appears of first importance that the emotional forces needed to combat the despotic tradition, which Christian archetypes may help to supply, should be allied with the free operation of reason. The Eternal *Thou* may be approached not only under the image of the loving father and friend, or the hero suffering infinitely for men, but also under the image of "the sage," the mind of infinite range and wisdom. Plato, in his myth of the souls following the chariots of the Gods to the heavenly vault and vision, Dante in his use of the images of light and of ascent, circle beyond circle, to the point "where every *where* and every *when* is focused," have shown how gloriously primordial symbolism can be used to express the divine as the consummation of man's quest for truth.

Through study, with the help of historian and sociologist, of the archetypes embodied in religious and literary tradition, the religious thinker, without surrender of his own convictions, may perhaps gain fresh light on these, together with fuller imaginative understanding of differing convictions in others.

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## Comment on Literary Periodicals: The Problem of Belief

Most of the remote barriers to belief are now registered as down. Whether they are really so depends on whether they were the true barriers all along, not a dummy Maginot line. Anyway, Christians and non-Christians alike have blasted away most of the scientific-materialist prejudices. Good exercises in this explosive process may be found, *e.g.*, in two excellent numbers of *The Nineteenth Century and After*[1]—March, containing the Editor's devastating review of the pseudo-philosophizing in Dr Julian Huxley's *Evolution, A Modern Synthesis*; and April, with an *exposée* of certain tendentious broadcasts entitled "Man and his Place in Nature." Both these numbers should be read by any who may still have to deal with the old difficulties about biological determinism. Dr Joad also has a good article on similar lines ("On leaving Mind out") in the February *Horizon*,[2] being an able analysis of a previous contribution by a writer called "Archimedes" who offered us a new world via evolutionary mechanism. But Dr Joad is himself the occasion of further questioning concerning the nearer road-blocks to belief. In the April *Horizon* Mr Stephen Spender reviews Joad's *God and Evil* (together with Gerald Heard's *Man the Master*). He is glad to find the basic questions of the existence of God discussed by Joad, in view of modern mythological interpretations of religion.

[1] Constable (3s. monthly).

[2] 6, Selwyn House, Lansdowne Terrace, W.C.1 (1s. 6d. monthly).

But while he sees, as Joad does, that "the moral truth of religion provides those values which we must distil from the past and inject into the creed of the future on which we base our institutions," he finds the book lacking in a sense of tradition. "The religious sense derives from our sense of our position in the universe, and the moral sense from our need of love. The Church has far more truths to say about all this than any individual can possibly say. That is why, in a way, Joad's preoccupation with the question of God's existence, and his lack of understanding of the teaching of the Church, makes his book a little superficial. All the same, it bothers me that the hypothetical mythology and imagery set up by religious thinkers in order to explain man's position in the universe has to be taken literally, and that one is expected to know the truth about things of which it is impossible to know the final answer." By contrast with Joad, Mr Spender finds Gerald Heard the perfect heretic, enthusiastic and individualistic, with a piety which is ready to twist historical fact to illustrate his teaching.

This is one aspect of the difficulty which the modern literary man finds in squaring his instinctive need of mythology and devotion to symbolism with his honest anxiety not to drug himself with the opium of æstheticism into denial of concrete fact. It is a respectable hesitation. We find it even better represented in the pages of *Scrutiny*,[1] beside which the amusing duel between Mr Kingsley Martin and the Rev. R. A. Edwards on "Ethics without Revelation" in the *New Statesman and Nation* appears somewhat dated. In the spring *Scrutiny* the Editor, Dr Leavis, discussing "Education and the University," takes the opportunity of distinguishing his position from that of Irving Babbitt; for Babbitt, he says, Humanism was a creed—"my own aim is to deal in doctrine, theory and general terms as little as possible. The main concern of these pages is with methods and tactics." Some assumptions one must have: *e.g.*, that it is worth trying to establish a real liberal education in England; and that means trying to create in students awareness of the continuity and concrete tradition of English culture. "It is the preoccupation with cultural values as human and separable from any particular religious frame or basis, the offer of a cultural regeneration that is not to proceed by way of a religious revival, that prompts the description 'humanist.' Literary criticism must, in this sense, always be humanist; whatever it may end in, it must be humanist in approach, so far as it is literary criticism and not something else." It may well lead the student beyond itself to religious and philosophical issues, even to Christian conclusions there; but that will not excuse us from the task of starting where we are, without doctrinal frame and without aiming at inculcating one. For this is "the age, not of Dante or of Herbert, but of T. S. Eliot; and Eliot's genius, which is of the kind that makes a poet profoundly representative, runs to that marvellous creative originality in the use of language because he cannot, for the ordering of his experience in poetry of directly religious preoccupation, make anything like that direct use of a received doctrinal frame or conceptual apparatus which for Dante

[1] Deighton, Bell and Co., Trinity Street, Cambridge (2s. 6d. quarterly).

or Herbert was natural or inevitable. . . . In such an age the business of quickening and concentrating into strong conscious life the cultural sensibility in which tradition has its effective continuance . . . will not be forwarded by any proposal that implies conditions at all analogous to those of the age of Dante. . . . The prevailing spirit must be tentative. . . . To make it a matter of trying to impose in advance the order that can only be expected to emerge in course of time, if things go well with civilization, would be vain." And he hopes that even those who insist on the necessity of a religious approach will not find it impossible to co-operate with *Scrutiny's* program.

We ought to respect this tentative attitude for the concealed faith that it implies. Who would work so utterly in the dark for so long a period if there were no hope of light beyond? But some will demand more explicit assurance that the game is worth the promised candle. By contrast we quote from an article in the April-June *Adelphi*[1] by one of the younger poets, Mr D. S. Savage, who writes professedly as a Christian: "Personality can never, never be an absolute value unless it is eternal, sharing in the divine destiny. . . . Personal meaning and destiny are entirely bound up with the concept of man's immortal being, his participation in the divine life as revealed in the incarnation of Jesus Christ. That is why a lukewarm liberal humanism is so futile: in the last analysis it does not even believe in man, for man without God is only a natural creature. . . . The Christian attitude is . . . to maintain always a perfect integration of lateral with vertical values and activities, to act creatively and not compulsively, to realize his own unique destiny and to redeem time in the light of eternity."

MARTIN JARRETT-KERR, C.R.

MIRFIELD.

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# BOOK REVIEWS

THE AUTOBIOGRAPHY OF A GERMAN PASTOR. By Hans Ehrenberg. S.C.M. Press. 6s.

The writer of this autobiography is a refugee pastor of the German Confessional Church, who is well known to several Christian circles in England, and particularly in the North-West, where he ministers to scattered congregations of Lutheran refugees. His book will help English readers to understand better both the nature of the German Church struggle and the intellectual and spiritual experience of the generation to which he belongs, the generation which was growing to maturity in Germany before the First World War. This was a Germany of which most of us in England know singularly little. It was a time of radical sifting and of disintegration of traditional beliefs and values, when people were conscious of a break with the world of the nineteenth century, and of living at the end of a Christian era in a way which we

[1] Lodge Farm, Thelnetham, via Diss, Norfolk (1s. 6d. quarterly).

have only experienced much later. It was a time when theological professors, such as Troeltsch and Schweitzer (whom Dr Ehrenberg claims as a German), were being led to interpret Christianity in forms which bore little recognizable resemblance to the faith as hitherto known; when philosophy, as Dr Ehrenberg encountered and finally broke with it, was not (as it is on the whole in England) an instrument of critical thinking so much as an idealist creed, passionately taught, and presenting an incompatible alternative to religious faith. (This background should be borne in mind when we read strictures on "philosophy" in Barthian literature.) It was the Germany where followers of Nietzsche, openly non-Christian prophets such as Stefan George, were preaching the doctrines of the decadence of Christian civilization and the emergence of a new kind of humanity, driven by a tragic sense of destiny, and seeking an intense cultivation of inner personality. (Dr Ehrenberg shows that the Nazis have assimilated certain of these ideas of the twentieth century and then corrupted and perverted them.)

Germany is a land where no one can live in half-way houses; and when Dr Ehrenberg found his way to Christianity, and when the Confessional Church took its stand against Nazi heresy, it was in terms of an uncompromising assertion of the Reformation theology of the Word of God. Dr Ehrenberg's answer to people in England who ask him if he is a Barthian is "Yes, to you"; though in the chapter addressed to Karl Barth he indicates that he has still some bones to pick with the master himself. This chapter is perhaps the most difficult part of the book for the uninitiated to understand.

Dr Ehrenberg makes the interesting observation that the art of biography is not understood in Germany as it is in England. England is full of biographies, in which people's private lives and public affairs are so interwoven that such biographies are a major part of the history of their times. In Germany the gulf between public and private life is greater. Dr Ehrenberg has therefore written his biography in the form of letters addressed to imaginary correspondents, such as the Gestapo, his friend Niemöller, friends in England, his mother. In this way the book is not a mere chronological record of events, but has the character of a series of personal communications. We see the events through which he has lived interwoven (as they are in real life) with his friendships, family relationships, and spiritual struggles. The letter to his mother (who has died since the book was written) is perhaps the most moving. He gives us a picture of the old lady, left alone in Germany, sustained by what is to him her outmoded faith in ethical Kantianism. The letter to the Gestapo shows the writer's deep conviction that Hitler and his devotees are possessed by a sinister religious force, and that this war is in the last resort a struggle not only against " principalities and powers." Like Luther, he believes that the devil can better be put to rout by mockery than by moral indignation, and he tells personal anecdotes to illustrate this. But he purposely avoids telling sensational stories of horrors (though, as "corpse carrier" in the notorious Sachsenhausen concentration camp, no doubt he has grim enough horrors to tell). His purpose is rather to help his English

readers to understand the spiritual issues of the struggle. In Sachsenhausen he lived within 200 yards of Niemöller, but could hold no communication with him. He recognizes that Niemöller has become something of a symbol in this country (witness the story of his photograph in the cottage of a North Country miner). But he is concerned to tell the story of another hero, less well known—the Confessional congregations, whose faithful support sustained their pastors (and we have good reason to believe still sustains them). In these Confessional congregations lies one of the main hopes of reconciliation after the war.

The translation has been admirably done, and the translator has added one or two useful notes.

Dorothy M. Emmet.

Manchester.

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The Epistle to Diognetus. By E. H. Blakeney. S.P.C.K. 6s.

The publication of an annotated edition of the Epistle to Diognetus will be welcomed by those who are conscious of the need for detailed study of the "Apostolic Fathers." And we must be grateful to Mr Blakeney for bringing his wide learning to bear upon this text. It is, however, disappointing to discover that the book before us is less useful, though on a larger scale, than the edition of the *Tome* of St Leo which we owe to the same author.

The text is, "in the main, that of Lightfoot." But the two spurious chapters are omitted. This is a serious loss; for if they are no longer to be printed with "Diognetus" they will never be printed at all. Moreover, when "Diognetus" was last set for the Honour School at Oxford knowledge of the whole text was required; it is therefore likely that, when the Epistle is next set, the undergraduate who spends six shillings on this edition will not have acquired the complete text of his "set book."

It is also a matter for regret that such textual materials as are available are not fully set out in a brief *apparatus criticus*. The text is printed without comment; for its authority we have to search the Commentary. But even in the Commentary we are only given a selection of the emendations of Lachmann and others. More serious than this, however, is the editor's habit of accepting an emendation without warning his readers that he has done so; see, *e.g.*, ii. 3, ἕκαστον for ἕκαστος (em. Maran); ii. 4, ὑμῶν for ἡμῶν (Stephanus); v. 3, εὑρημένον for εἰρημένον, reading with *apographum Hausianum* against the MS; ix. 2, ἐλεῶν for λέγων (em. Lachmann). Most of these readings can be checked from the short *apparatus* of Lightfoot-Harmer; but this is not always possible, for the editor also deserts the text of L.-H. without warning—*e.g.*, ii. 7, where he reads ἀφυλάκτους (em. Steph.) against ἀφυλάκτως of the MS, *apogr. Haus.*, and L.-H. Worst of all, in the note on iii. 5 the editor admits that he has himself emended the text "somewhat drastically"; but he does not inform us what is the reading of the MS nor in what manner earlier editors have dealt with the passage.

The Introductory Notes are not as full as would be expected from the size of the book; they include no account of the textual materials (the reader is even left to find out for himself that Lachmann's emenda-

tions form part of the edition of Bunsen, *Analecta*, vol. i); the date of the Epistle is not discussed; and its theology is passed over as "not fully developed."

The Commentary occupies nearly 60 of the 94 pages in the book; and the editor shows himself to be well read in classical and patristic literature. But many of the notes would have been more useful if they had been made more brief; and some are irrelevant. For instance, in a note on the word πῦρ (p. 64; fourteen lines in all) seven lines are devoted to mentioning the high esteem in which Heraclitus was held by St Justin and to an inaccurate remark on the background of the Logos doctrine of the Fourth Gospel. The references to ancient and modern authors are often inadequate; *e.g.*, the two *Apologies* of St Justin are not always distinguished; on pp. 63 and 81, opinions of St Thomas are quoted with no closer reference than "in the *Summa*."

The following miscellaneous points have been noticed: p. 12, the question of persecution "for the Name" is settled rather arbitrarily; p. 15, the first sentence needs grammatical attention; p. 47 is paged as 4; p. 62, "subconsciousness" for "subconscious"; p. 68, the word "Patristic" is not a noun; p. 88, the note on σάρξ needs qualification, see, *e.g.*, 2 Cor. xii, 7; quotation marks are frequently omitted in quoting Latin authors; roman type is often used in place of italic; the numbering of the sections (§) is not always observed in the Commentary—*e.g.*, p. 74.

There is an excellent Greek index, which will be found very useful by those who do not possess Goodspeed's *Index Patristicus*.

Bernard Wigan.

Oxford.

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The Rebirth of Christianity. By Stanley Cook. Penguin Books. 9d.

Dr Stanley Cook's timely "Pelican" traverses a great range of speculation and erudition and caters for a rapidly growing demand for renascence rather than reformation in religion. Its title has been criticized upon the ground that Christianity, once for all born with Christ, cannot be "reborn." But Christianity (as distinct from the Christian Church) is, after all, no more than the temporal interpretation of our Lord's "Everlasting Gospel" and, in Dr Cook's legitimate connotation, the term "rebirth" seems fully justified in such a context. For, he explains, "rebirth" implies "a renewal of religious realism," "a fresh adjustment of 'religious' and 'non-religious' ideas, beliefs and knowledge—the re-statement of the old in a new form." That, in such a quite justifiable sense, a "rebirth" of Christianity is devoutly to be desired for a Christendom at the crossways languishing upon the lees of an evidently effete form of Christianity seems beyond all reasonable dispute.

The author's avowed aim seems no less desirable—to rediscover "a natural and intelligible harmony between a re-stated and re-affirmed Christianity and our ordinary life and thought"; in fact, to heal the Great Schism wrought by the Reformation between religious and

secular life and thought and the spheres of "soul" (natural consciousness) and "spirit." He brings a liberal readiness to perceive the virtue in secular systems of thought to his task. We should, he tells us, "take an attitude of 'Critical Realism,' and observe that the materialism and 'this-world-reality' of the age may be paving the way for the recognition of the profounder reality of Spirit." But, while he is thus ready to meet the modern mood half-way, he will concede to the evolutionist and materialist no jot of the authentic Christian doctrine of transcendent Spirit. " . . . although the 'body' can be prepared, and we co-operate, 'spirit' comes from 'without.' "

He is, moreover, very valuably insistent upon the perils of the life of Spirit, that numinous and terrific reality. ". . . when men go far outside the normal range they ascend spiritually or plunge down psychically with the fall of a Lucifer." ". . . religious revivals in themselves can be far from healthy." These are timely warnings for a time trembling upon the verge of an "Age of Spirit" and apt to be unmindful of the *procul este profani* of all genuine masters of the *ars spiritualis*.

The book is rich with a temperate wisdom and astringent "wise sentences" such as (to cull at random)—"a simple Christianity there never was"—"Christ is far more than the supreme reality of Humanism"—"the evolution of the world has not been painless"—"a God all mercy is a God unjust." Such salty sayings are sound corrective for too hot and hasty a zeal for "new theologies."

For all who look and work for religious renascence to-day this is a book to study and possess. But its conclusion that such a renascence is a "conscious step towards a new stage in evolution" seems an unfortunate misrepresentation of the author's spiritual realism and keen discrimination between a legitimate and an illegitimate evolutionism. To have concluded upon the note of divine devolution would appear more realist and right and in tune with the true tenor of his otherwise judicious Christian thesis.

M. Chaning-Pearce.

Oxford.

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The Unity of the New Testament. By Archibald M. Hunter. S.C.M. Press. 5s.

"Whatever views may be held as to the historical character of certain narratives, or the date or authorship of certain books, the New Testament as a whole speaks with a voice too clear and full to be overpowered by the din of our critical controversies." So prophesied H. B. Swete in 1909 in massive faith, which is now being abundantly justified, where we had almost learnt to expect it least, in the field of biblical criticism. "Throughout the New Testament one Gospel is proclaimed. Dominant themes bind its books together in unity. Professor Hunter provides not only a summary of recent scholarship but adds his own contribution." Thus the publisher accurately describes the achievement, within the limits of a hundred-odd pages, of this excellent book. It will prove a useful introduction to the new "centripetal" tendency discernible in recent study of the New Testament both for the young student and for the busy parish priest with all too little time for reading. The one will

be spared at the outset "many a conflict, many a doubt": the other's practical faith in the integrity of the Word of God, without which his pastoral work is morally impossible, will be vindicated.

Professor Hunter finds the dominant theme of the New Testament summarized in the word *Heilsgeschichte*, "the story of salvation" (Acts xiii, 26), which treats of the consummation of God's saving purpose for His People (Ecclesiology) through the sending of His Messiah (Christology) and of the means of salvation (Soteriology). These "three strands in a single cord" are profusely and methodically illustrated by reference to the chief writings of the New Testament, to which the author adds occasional comment on their present-day significance. Space forbids an adequate summary. It must suffice to say that the author reproduces Professor C. H. Dodd's "most important and positive contribution" of the Apostolic "kerygma" (proclamation of a divine event), derived mainly from the early speeches of Acts, of which the Gospels are regarded as the expansion. This "kerygma" implies a Christology briefly summed up in the phrase "Jesus is Lord," a conception which, while holding fast the humanity of Jesus, sets Him (*sic*) "on the divine side of reality." Examination of New Testament phraseology against its Old Testament background explodes "the dogma of critical orthodoxy" that Jesus did not intend to found a Church, whilst the early Christians were clearly united in no "voluntary" association by the conviction that they were the heirs of the promises forfeited by "Israel after the flesh." Finally, Professor Hunter finds no difficulty in reconciling the attitude of St Paul towards sinful human nature in need of salvation with that of his Master (but how could it be otherwise?), and shows that on all the basic elements in the later doctrine of the Atonement the New Testament is substantially unanimous.

The author's comments suggest that this book is in effect a call to the Protestant "churches" generally to recover for themselves the authentic perspective of Holy Scripture, and in view of it to take the Church itself more seriously and close its ranks, since there is but one Lord, one Church, one Salvation known to the New Testament.

G. E. P. Cox.

Haigh.

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The Elizabethan World Picture. By E. M. W. Tillyard. Chatto and Windus. 6s.

In spite of the diffusion of Copernican textbooks, there was no general disintegration of the complex medieval world picture until the Cartesian revolution. But it lost its authority, it was seriously modified. Elizabethan politics disrupted the world order for which More died; Pauline theology revived the ancient war of passion and reason so characteristic of the new age. The Elizabethans were largely dominated by fear; they could combine great extremes of optimism and pessimism about the order of the present world; one man could be simultaneously aware of a great range of emotions; there was no general tyranny of opinion such as the optimism of the eighteenth century. The universe

revealed the riches of the Indies as man's life narrowed to a death's head. Often the very positiveness of the Elizabethans impresses us as a struggle to assert some kind of order and value in a shifting and profoundly troubled age.

Dr Tillyard shows how the minor medieval conceptions were altered —how the Dionysian Chain of Being shifted its emphasis and often became the symbol of Elizabethan fertility; how the tyranny of Fortune and the stars still dominated speculation; how, in Burton, what the Middle Ages had taken so seriously had been degraded into fascinating antiquarianism. But his book is too small to do anything but indicate the unique position of the age. It is really a series of notes—the prologue to a larger book on Shakespeare's histories. Dr Tillyard states; he offers no reasons, draws no conclusions. He suggests merely by the way the modification of the medieval scene, and we are left with too rounded and complete a whole. We can speak of the system of Dante, and of the system of Milton, but scarcely of an Elizabethan system of metaphysics. Dr Tillyard leaves the impression that he has himself an accurate estimation of the complexity of his subject, but the limits he has set himself restrict him from giving true proportions. His picture is too positive. He does not discriminate between academic metaphysics, conceptions really vital to conduct, and personal idiosyncrasies of research.

The least satisfactory part of his book is the section on politics and order. Particularly he fails to emphasize two facts. First, that the stress on order in much Elizabethan drama is due to political reasons. The *Civitas Dei* of Augustine had become the national state of the Tudors. Elizabethan England needed justification, it lived in perpetual fear of political disturbance: the writers reflected the general terror of disruption, and often in erecting their systems of order and authority seem rather to be building against disintegration than asserting a fact, to be pleading in the form of statement. Secondly, Shakespeare is a particular case. Much of his thought on order is general and commonplace, but the imagery of disorder and chaos which marks the histories leads to the dismissal of Falstaff and the extraordinary disarray of the sexual themes in the problem comedies. It is all related to the peculiar personal development of Shakespeare and the moral basis of the great tragedies.

Perhaps it is hardly fair to expect Dr Tillyard to give us too much of his next book, and his account of man, the moral agent, at the centre of the universal chain of being is clear and enlightening. He shows how, on a moral philosophy largely physical, Elizabethan tragic conceptions rest on the understanding and the will. Man may be angel or beast; only when the will is enlightened by the understanding is he victorious in the battle between passion and reason and becomes the perfectly balanced figure of a Brutus or the subject of Donne's Anniversaries. Dr Tillyard fails to suggest how the purely mechanical tragedy of Bale or *The Mirror for Magistrates* could turn into the triumphs of Shakespeare or Webster. It is something more than greater writing: there is a development in the conception of man's position.

Perhaps the defect of Dr Tillyard's book is its merit. He leaves us

mentally excited, asking questions. We want to know more about Neoplatonism, the classics, exploration, religion. What is admirable is his treatment of the famous "correspondences," his fascinating chapter on the cosmic dance, his insistence on the theocentric character of the age, and his reminder that the centre of creative energy is the quarter-century 1580-1605 rather than the group of metaphysical poets—indeed, that many themes associated with the scholastic studies of Donne were the accepted bases of general knowledge. His method of constant reference to Hooker as the standard of the well-educated Elizabethan is excellent and convincing: in general his quotations are impressive by their familiarity. Altogether, Dr Tillyard has written a fascinating, if incomplete, prolegomena to the study of Renaissance letters.

CHARLES CAERNARVON.

CAMBRIDGE HOUSE.

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## SHORTER NOTICES

CHRISTIAN BEHAVIOUR. By C. S. Lewis. Geoffrey Bles. 2s. 6d.

KINGDOM COME. By J. V. Langmead Casserley. Church Literature Association. 2s. 6d.

THE LIFE OF FAITH. By Rosalind Murray. Centenary Press. 5s.

DIVINE HUMANITY AND THE YOUNG WORKER. By G. W. O. Addleshaw. National Society and S.P.C.K. 8d.

PRAYER OF THE PASSION. By W. H. Elliott. Mowbray and Co. 2s.

Mr Lewis's contributions to theological literature and apologetic are now so well known and appreciated that it is almost superfluous to say that this reprint (with additions) of some wireless talks is admirable in its vigour and freshness as well as in its acuteness of understanding. Here is the same pungent wisdom as in *The Screwtape Letters* and the same skill in witty and arresting turns of phrase and illustration. The manner is simpler and more colloquial, as befits wireless talks. Of necessity the treatment is brief, but every one of the sixty-four pages has some shrewd and illuminating comment to make on one or other major Christian virtue. There is nothing out of the way in the subjects discussed, but Mr Lewis can give an exciting quality to the most familiar theses of Christian morals. This is an excellent little book, wise, witty and most readable.

Mr Casserley's booklet of eighty-four pages, the Church Union Lent book for 1943, has a value out of all proportion to its size and format and beyond its immediate purpose. The first half is a remarkably competent and clear outline of the biblical doctrine of the Kingdom of God, at once firmly drawn and sensitive to the complexity and immensity of the subject. This is a distinguished piece of biblical exposition. The second part of the book makes some valuable applications of the gospel of the Kingdom to the life of the Church and of its members. So useful a piece of work should be issued in a more durable

binding and be widely read. Its quality lifts it right out of the usual ruck of paper-bound devotional tracts.

*The Life of Faith*, a new volume in the Christian Challenge series, is a convert's expression of her sense of the difference between faith and non-faith. Its main interest is that it springs from a deeply felt personal discovery of a new unity and integration of life in the love of God, as against the atomistic agnosticism of the unbeliever: a quality which gives warmth and vitality to the book's intellectualism and mitigates its rather heavy style. Miss Murray is a Roman Catholic, and faith is for her "the supernatural gift by which we accept with certainty the truths of revelation"; it is the closely related virtue of hope by which we put our trust in God. The relation of faith to reason, knowledge, will and feeling is discussed on accepted Roman Catholic lines, but with a personal and eager conviction that redeems the text from being a merely arid summary of familiar dogmatic positions.

Mr Addleshaw expounds the principles of Anglican Jocism, as practised by the Christian Workers' Union. Following up his earlier pamphlet, *Dogma and Youth Work*, he seeks to show the necessity of the dogmatic principle in youth work and the specific reference of Christian dogmas—those of the Trinity, original sin, the Incarnation, the new creation, the Body of Christ. The pamphlet is short, and the difficulty and range of the task immense; so these concentrated pages are somewhat abstract. However, they are not written for the unlearned, but for priest advisers and leaders of sections, who will welcome this short and clear statement of what they have to translate into practice. A final passage describes the nature of C.W.U. work. This is a useful introduction to a robust and very attractive development of the Church's work among young people.

Little sermons, each based on a petition of the *Anima Christi*, make up Mr Elliott's booklet. They are not very arresting in thought or original in treatment, and they make no claim to be so. They may nevertheless be helpful in commending a great form of prayer to unsophisticated souls.

H. Balmforth.

Ely.

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Modern Discovery and the Bible. By A. Rendle Short. I.V.F. 5s.

United Bible Study. By A. M. Stibbs. I.V.F. 1s. 6d.

Rediscovering the Bible. By Suzanne De Dietrich. W.S.C.F. 2s.

There are two reasons for reviewing these books together. They are produced by bodies primarily working among students, and together they illustrate significant agreements and differences between them. Of recent years, many Christians have turned to the Bible with a concern which has been part of a far-reaching theological revival. This has led to a confusion of the meaning of theological labels, and perhaps mostly of the label "evangelical," for now many Christians in the different denominations and groupings, having rejected both "funda-

mentalism" and "liberalism," have found a new kinship in an approach to the Scriptures which implies that the Bible alone deals with the basic problem of our existence.

There are signs that students in both the S.C.M. and I.V.F. have begun to appreciate a common concern for the authority of Scripture. It is unfortunate that the first book directly, and the second implicitly, represent more the old evangelical position than the new one, which, rejecting verbal inspiration, asserts with the same emphasis that all the Scriptures point to Christ—the "One Revealer of God and Redeemer of Mankind," and that the Bible is the "inspired" Word of God in that it makes known God's plan of salvation.

Prof. Short's book is apologetic, attempting to answer the modern critic and man of science who assumes that in the twentieth century acceptance of biblical authority is a form of intellectual suicide. His thesis is that the contrary is actually the case. Modern knowledge confirms the truth of the Bible. As a scientist he is aware of the sceptical scientific attitude, but if such apologetic is to have any value it is certainly questionable how far within 180 pages the problems raised by ethnology, modern medicine, natural science, archæology and biblical criticism can be adequately covered. In any case, behind the author's mind lies the concern to defend aspects of the Scriptures which are surely secondary to their main testimony that Jesus is "the Christ, the King, the Judge, and Saviour of mankind."

Mr Stibbs in the introduction to his *United Bible Study* says that its purpose is to enable those who use it to find out what the Bible says, to gain a "systematic understanding of the general truths of Divine revelation," and to learn "to live more according to God's will." There are several technical weaknesses about the outline. Experience suggests that the passages set are too long, the introductory commentary is too brief to be helpful, whilst the questions are too much of the same type and are likely to suggest things we "ought" to see in Scripture rather than enable Scripture to speak for itself. With the exception of a short section on "The Spirit in the Church" there is little to stimulate thought on the meaning of the Christian life in the Body of Christ.

*Rediscovering the Bible* is a survey of Bible study in the World's Student Christian Federation. In spite of its size, it is a *magnum opus*, speaking from a desperate situation in which the Church has had to stand the test of many trials. The foreword says, "We have found that our fundamental activity is our most relevant activity. Where we have failed in Bible study we have failed to meet the challenge of the day." It is a mine of stimulating material; at once a practical book and a profound treatment of an important subject with much to say to those people in our own country who seek a renewal in the life of the Church. It surveys the whole biblical problem: the nature and authority of Scripture within the Church, the place of historical criticism, the meaning of the O.T. and the relevance of Bible study to contemporary problems, as well as several articles contributed by national movements, many practical hints on the leading of Bible groups, and a short but useful bibliography. Copies are not easily obtained, but it

would be a worthy tribute to the author as well as a sign of grace in British Christianity if every available copy could be read and passed on until it falls to pieces!

L. G. Tyler.

S.C.M.

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The English Carmelites. By Lancelot C. Sheppard. Burns Oates 6s.

The great increase of interest during recent years in the works of the great Carmelite spiritual writers should itself guarantee a public for any book dealing with the Carmelite Order, but Mr Sheppard has written from an unusually interesting angle and has made available to English readers many facts that are not generally known. It comes as something of a surprise to most of us, for whom Carmelite thought and activity begins to all intents and purposes with the great Spanish saints of the sixteenth century, to be reminded that the Order, as its name suggests, traces its origin to the coast of Syria and claims as its legendary founder no less pre-Baroque a figure than the prophet Elijah. Furthermore, in the later Middle Ages the Order had peculiar associations with our own country, as the name of St Simon Stock sufficiently recalls. The story, as Mr Sheppard describes it, is one of constant struggle and suffering, caused both by enemies without and by lax elements within. Not least inspiring is the account of the revival in England in the last two hundred years; one could wish to have been told more about Mother Mary of Jesus, who died only last year after founding no less than thirty-three Carmels in this island. There is an interesting chapter on the liturgy of the Calced Carmelites, which was apparently adopted by the Order from the rite of the Latin Patriarchate of Jerusalem; there are also some charming drawings of the priory of Aylesford.

One of the greatest losses that the Church of England has suffered through the upheavals of the Reformation period has been her loss of continuity with the historic religious orders; on the other hand, as the reception which Anglicans have given to the works of writers such as Bremond, von Hügel and Allison Peers has shown, there is no sphere in which study of the thought of our Roman brethren is so fruitful as in that of the great traditions of the spiritual life. Mr Sheppard's little book deserves the gratitude of all of us.

E. L. Mascall.

Lincoln.

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All students of theology and all readers of Theology should be grateful to the Oxford University Press for publishing *Documents of the Christian Church* (Ed. by Henry Bettenson) in the "World's Classics." It is an astonishing three shillings' worth, and we recommend our readers to procure it as soon as possible. The documents and authors, from which extracts are quoted, begin in the first century and end in the present century. There are 450 pages, and in the post-Reformation period special place has been given to the documents and divines of the Church of England. The volume is well indexed, and altogether is as handy a work of reference as could be desired.

A. R. V.

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